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Communication.

For the Western Recorder.

DUTIES OF CLERGYMEN.—*NO. XII.*

DOCTRINAL PREACHING.

MR. EDITOR—My remarks in the last two numbers may suffice to show in some measure the importance of close doctrinal preaching, in distinction from that dry, systematic manner of exhibiting gospel truth, which addresses itself chiefly to the understanding and the memory. The method I have thus been advocating might be acquired with as much ease perhaps as the one which often takes the place of it. "As in water face answereth to face, so the heart of man to man." The preacher whose own heart has been thoroughly searched and schooled, will be furnished in some measure with a delineation of the hearts of others. The differences in men, however, are considerable and ever-varying; and it is no less true, that the faculty of readily discovering these differences is indispensable to success in this close kind of preaching.—This faculty, it has already been seen, can be acquired by having immediate recourse to the proper field of observation; and since it cannot possibly be cultivated in any other way, we are here furnished with an argument in favour of parochial visitation which is not easily controverted. But before attempting to avail myself of this argument, I shall offer a few thoughts on the exhibition of the doctrines in their various connexions.

The doctrines are capable of throwing a flood of light upon each other. When viewed separately they are by no means uninteresting; but when seen in their various connexions they appear peculiarly lucid & harmonious. The doctrine of human depravity for instance appears much more palpable and conspicuous when contrasted with the transcendent holiness and purity of God than when it is viewed in an abstract point of light; and the nature of holiness appears also more striking and lovely in contrast with the character of sin. Man's moral inability, too, is but little understood when it is viewed only in the abstract; but when the law is brought home to the conscience and the heart, then the true nature of helplessness is apprehended and realised; and the latter discovery again sheds a darker colouring of odiousness over the depths of depravity.

The doctrine of the divine sovereignty is uniformly disrelished by the carnal heart. When viewed without reference to sinners, all may indeed discover in it a grandeur and magnificence that bespeak a God. When the sinner views it in connexion with his own supposed safety, and remains careless about the safety of others, he may still discover in it a sort of dignity and majesty; and think that he really admires it. But let him see it in connexion with his own utter depravity and helplessness, and his feelings will immediately revolt; and his rebellion of heart will rise just in proportion to the vividness of his apprehensions. He will see indeed, that the doctrine is tremendously true; and acknowledge that God has an undoubted right to do what he will with his own. Still unless divine grace interposes, he will continue to hate both the doctrine and the being who acts upon its principles. Now let the charm of selfishness be broken and the pure rays of benevolence enlighten the soul; and the sinner cheerfully yields himself into the hands of a sovereign God, without the least hesitation or reserve.—Let the rays of holiness kindle up into a flame of divine love, and his cheerful submission, without one idea of personal safety or danger, is exchanged for joy or rapture. Let the Christian be cast down under affliction, and the idea that a God of *infinite holiness will do all his pleasure*, must still console him. Let him be filled with distressing apprehensions about his own state or the condition of others, or the welfare of Zion; and the thought that God reigns shall still sustain him, for he knows that infinite goodness cannot err; and that he who does all his pleasure, has the best reason for all that he does.

The doctrine of election might furnish a similar illustration. The carnal heart in reality abhors it. The secure sinner who is *verbally* orthodox will advocate it and seem to admire it; and make a merit of so doing; but touch the secrecies of his heart and you will readily discover rebellion in some of its more hidden forms; let his conscience be troubled about the article of sin, and his legality will disclose itself in actions if not in words. He hates the doctrine of election, and shows his hatred by appearing in the deceitful garb of self-righteousness, or by sitting down sullenly like a fatalist determined to do nothing, but as he is irresistibly wrought upon by the energies of divine grace. Let his convictions increase thro' the application of the law and in the same ratio will his rebellion of spirit increase.—Press him with danger or with the demands of the law; and you will increase his legality or augment his sullenness; his rebellion will rise still higher and higher, till it is subdued with divine grace. But when his spirit is broken, by a sense of that goodness of God which *leadeth* to repentance, then election becomes the life-spring of his hopes; he sees that his own conversion, if he may consider it a reality has been all of grace—the result of self-moving goodness and mercy, manifested according to the eternal purposes of God. He fixes his eye upon this plan of salvation till he loses all thought of his own safety. He takes the part of God against the sinner. He loathes sin and adores the holiness and purity of the great Author of all things; delights to contemplate him as a sovereign disposer of all events in heaven, earth and hell; and sees distinctly that his glory will be magnified in the destruction of the impenitent as really as in the salvation of the elect. If when influenced by these views, the question of his own salvation is brought up, he almost instinctively declines agitating it; he is occupied about weightier matters. He desires the salvation of the multitudes around him—his own appears for the time being, as a question of very little importance, and one which he unreservedly refers to the decision of his Lord. At another time his views take a different turn, and he is seen in the strict process of self-examination. He asks the aid of the great Searcher of hearts; and when he receives the witness of the Spirit, he still rejoices more in the goodness of God, than in his own personal safety.—He sees that nothing short of the exertions of Omnipotence will keep him from falling; and rejoices in the eternal purposes of electing love. Yet he rejoices with trembling. He loathes sin and prays to be delivered from it, and sees and feels the constant necessity of striving to make his calling and election sure.

Now this, if we are not greatly mistaken, is the very way in which the Spirit generally operates, in his teachings of the inner man. Like a celestial prism he presents the doctrines as distinct, and yet united. In this way they are made to reflect lustre upon each other; and the eye of the soul loves to contemplate them accordingly.

The doctrines in their systematic arrangement, however, are too far separated in the contemplation of the mind for other purposes than those of analytical examination and defence. When the understanding is to be enlightened and the memory furnished with materials regularly arranged and classified, it is often necessary to make some one point of doctrine the subject of a half hour's contemplation. Prejudices are to be removed, sophistries detected, objections answered, and cavillings refuted; and the more unyielding these are, the more necessary it may be to confine ourselves to abstract and detached views. Even these views to the Christian are acceptable; but he does not habitually prefer them, unless his own mind has become prejudiced, or has acquired the habit of accompanying the preacher's frame work with the more ample materials of the edifice. I have not the least doubt but that this habit of constant separating and systematizing brings leanness into the heart and supplies the adversary of souls with fit materials for temptation. In religious matters there is much intellectual stupidity, even among Christians; and if the preacher invites them to fix their views for a long time upon one single object, they will naturally seek to comply with his request, or fail in the attempt by the frequent intervention of wandering thoughts.

The sinner, on the other hand, generally chooses to contemplate the doctrines in the abstract. The Spirit's teaching is not the thing which he desires. If he looks at the connexion of the doctrines, it is a partial look, and not the gaze of contemplation. If he cast his sightless eyeballs for a moment over the analogies of the Spirit's teaching, he still sees nothing but dry abstracts, uninviting details, and connected skeletons. But if he is to be endowed with spiritual perception through the instrumentality of the preacher, these analogies must be clothed as it were with life, vigour, and energy. Light must be shed upon them in the attitude of fixed contemplation. The mind must be forcibly held down to these objects till they are made to burn upon the conscience and reach the sensibilities of the heart. Every thing short of this will probably fail of the desired object.

And now, Mr. Editor, when we recollect that the ultimate end of all preaching is to procure through the blessing of God on human instrumentality, the enlightening and quickening and sanctifying influences of the Spirit upon the hearts of the hearers, you will readily agree with me that the systematic exhibition of the doctrines is not the chief thing to be relied on; and that the best methods of exhibiting them are to be acquired only through parochial visitation, accompanied by much prayer and self-examination. The operations of the Spirit are so greatly diversified, that the preacher who would make any progress in tracing them, must spend much of his time directly in the best field of observation. How he can find sufficient leisure for this, I may perhaps be enabled to point out in the sequel.

Your's, ELIHU.

RELIGION IN RUSSIA.

About three-fourths of the population of Russia are attached to the Greek church; the other fourth is divided into a great number of denominations. In the city of Astrachan, near the Caspian sea, there are 40,000 persons of 40 different modes of faith. Jews, Christians, Mahometans and Pagans—who live together in peace, each worshipping the Deity after his own manner, and all tolerating each other.

Mr. Henderson, in his "Biblical Researches and Travels in Russia," describes a set of dissenters from the Greek church, who refused to have any intercourse or concern with members of other denominations. When compelled to cook for others, they destroy the utensils used on the occasion. They detest tobacco and snuff, and if a snuff-box has been laid on a table belonging to them, the part on which it lay must be planned out before it can be used again.

There is another religious sect called the "Priestless." They have a superstitious fancy (which prevails also in some parts of Germany) that nothing but milk will quench fires kindled by lightning, in consequence of the inhabitants using nothing but milk to put out the fire.

Mr. Henderson estimates the Jews subject to Russia at near two millions.—They are called "Jumpers," from their manner of worship. They jump up and down in the synagogue, clap their hands, break out into fits of laughter, clench their fists, &c.

The Karaite Jews in the south of Russia, are different from all other Jews. They are tidy in their persons, exemplary in their families and upright in their dealings. One of their favourite maxims is, "Those things which a man is not willing to receive himself, it is not right for him to do to his brethren." In one of their villages there has not been a suit at law for several hundred years.

Near the sea of Azof is a sect of dissenters called Russian Quakers. They call themselves "Wrestlers with the Spirit," and exclude all external rites and ceremonies. They told Mr. Henderson, who offered them copies of the scriptures, that they had no occasion for any bible except that which they had in their hearts—that the light thus imparted was sufficient.

Separate from the "Wrestlers" by a river, are thirty-three villages of the Mennonites, a sect of Baptists who consider war as unchristian and unjust, and deny the lawfulness of repelling force by force. They formerly resided in Prussia, but in 1805, on refusing to become soldiers, they were forced to sell their property, pay ten per cent of their capital to the government, and leave the country. They emigrated to Russia, where lands and important privileges were allowed them by the Russian government. They are an industrious, sober people.

Contiguous to the Mennonites were found 1000 families of German emigrants, partly Protestants who dwell together in harmony.

In the province of Georgia is a colony of German Millenarians, who believing that Christ's visible reign on earth would begin near the Caspian sea in 1836, emigrated from Wirtemburgh to Georgia in 1817, that they might sooner experience the blessings of the millenium. Some of them believing that a second deluge was to take place, thought it necessary to settle as near as possible to Mount-Arrarat, that they might save themselves on its summit, where the ark of Noah rested. When they left Germany they amounted to 1500 families, but near two-thirds perished on the way. The survivors now occupy seven villages near Teflis.

Chevalier Gamba (whose travels in Russia are reviewed in the London Quarterly Review, with the Biblical Researches of Mr. Henderson) notices a sect of churches, near the Black Sea, who have made many proselytes within a few years. About eight years since, the government attempted to punish these fanatics, but all were willing to suffer martyrdom, and persecution only increased their members. They found their doctrine upon Matthew, v. 29, and xix. 12:—"Ces hommes consentent, a une entiere mutilation; une vieille femme est chargee des functions de sacrificateur."

At Baku, near the Caspian Sea, is an ancient monastery occupied by the disciples of Zoroaster or fire-worshippers. They adore the all holy flame or everlasting fire, which they suppose to have been kindled at the creation of the world, and will continue till time shall be no more. At the four corners of a large altar, tubes carry the inflammable gas which comes from the ground up into the air, where it is ignited, and the flame, issues something like the gas lights of our cities, burning continually, night and day.

From the New-York Observer.

HOW TO MAKE THE ANNIVERSARY OF AN AUXILIARY BIBLE SOCIETY INTERESTING.

Messrs. Morse, Hallock & Co.—I was last week in Orange county, of this state, and attended the annual meeting of the County Bible Society. The meeting was a a very interesting one, and perhaps more good might result, by mentioning a few of the circumstances which made it so.

The annual report, read by Dr. F. was a good one, such as a bible society report should be. It was not fraught with empty declamation, nor cold, general exhortation to action; it was brief, directly to the point, charged with plain facts, and definite appeals to the consciences of the hearers in favour of the bible cause.

Preparations too, had been made for the occasion. Resolutions were prepared, and persons chosen to move and second them; and the addresses though extempore, showed that they had been maturely studied, and that too, for the purpose of producing a *practical* effect. I have sometimes listened to addresses before a bible society, which were laboured to an extreme, but helped not the bible cause a whit. They were learned theological essays—good, but out of place. These addresses were not of that character; they were *ad rem*, business speeches.

But there was another circumstance, which contributed more than any other, to awaken interest. The society had become fully aware that very many families in the county were living without the bible in their houses, and they were determined that it should be so no longer. They engaged two faithful young men of Princeton Theological Seminary to come and employ their vacation in travelling from town to town, and from house to house, inquiring who were in need of the word of God.—These young men had now spent several weeks in this exploring tour, had visited most of the towns and families in the county and had, as it seemed to me, truly laboured for the good of perishing men and the glory of their divine Master. They arrived from their field of labour just as the meeting commenced, covered with dust, and not a little fatigued by the effort to reach the place in season. They arose, when called on, and told the audience, with deep feeling, what they had seen and done. A minute detail was given of the number of families in each town destitute of the entire scriptures, and the number which had only the New-Testament. In many of the towns they found *twenty* and *twenty-five* families destitute. In some they found *thirty* and upwards destitute, and two towns where *forty-eight* families in each were unsupplied. They related also, some striking incidents, showing the good which the bible alone may do where no other means of grace are enjoyed. One related this case:—"I called at one house where coloured people reside, and asked a female whether she had a bible. "Yes sir," she replied, her countenance beaming with animation; "I have a bible, and I will show it to you." "I am willing to take your word for it," said he; "it is of no consequence for me to see your bible, if you possess one, and use it faithfully." "But," continued she, "I want you to see my bible, for it has done wonders, as I hope for my poor soul. I was once thoughtless and wicked, and disregarded God and his Sabbath. But a man came along and gave me this book, and I have read it daily since, and hope it has been the means of saving me from ruin." Other facts of a similar character were mentioned, but which I have not time to enumerate.—One striking case, however, mentioned by one of the clergymen of the county, deserves often to be told. He said that a few years since, eighteen bibles were placed in as many destitute families in his vicinity, and that in the course of one year after, he received *sixteen* persons from these families to the communion of his church, guided thither by that book which is a light to the feet and a lamp to the path.

Notwithstanding the many families which were now found to be without the scriptures, such was the feeling excited on this occasion, that a resolution was moved and seconded, that "*before the next anniversary every family in the county of Orange shall be furnished with a copy of the Holy Scriptures.*"

A few who were present thought the resolution too bold and extravagant, and that it could not be carried into effect. I was satisfied, however, that the cool, determined energy and warm piety which pervaded the breasts of most present, and the wealth with which this fertile country abounds, were enough, with the divine blessing, to insure the fulfilment of the resolution, bold as it is. It is difficult to propose a task so hard, that talents and energy, when united to love for the souls of men, cannot perform it. All these ingredients of character are found in the Board of "Orange County Bible Society," and I shall be greatly surprised if its report for 1828 does not inform us that the county of Monroe has now *another* imitation.

It struck me as truly desirable that other auxiliaries should, from our seminaries, colleges, or academies, engage pious young men to spend their vacations in the way cited above, and report at the annual meeting of the society. Great good would thus result to those visited, and the visitors would, by such labours, become *better ministers* than by spending their vacations in *ease*. It is no time for the young soldiers of the cross to slumber even for a single month or day.

VIATOR.

Religious Intelligence.

PALESTINE MISSION.

BEYROOT.

Obituary of Jacob, an Armenian.

The following account of a deceased Armenian convert, has been transmitted by the missionaries at Beyroot to the Corresponding Secretary:—

About two months ago, an Armenian, about twenty-three years of age, came to us. As he came from Constantinople, and as he had spent his whole life in attendance upon the priests, we were suspicious of him, kept an eye upon his movements, and were careful not to be imposed upon by him. We had, however, much conversation with him on the doctrines of the gospel; and Carabet and Wortabet very faithfully warned and exhorted him, read to him, & prayed with and for him.

This young man is now dead. Three days before his death, he sent for me, (whom during his whole sickness he called father), and in the presence of several persons gave the following account of himself:—

"I left Constantinople for no other purpose than to find a true religion, if there was any in the world. I had my eye on the Catholic Armenians, thinking that, perhaps, the truth was with them; and thought to enter their convent on Mount Lebanon. Having first visited Jerusalem, I arrived at Sidon, and told Jacob Aga that I came seeking after the truth. He told me he was afraid that I was sent to poison or betray him, and therefore did not choose to have me about him in the capacity of a servant. But he conversed with me, read to me the gospel, and recommended me to come to Beyroot for further instruction.

"On my arrival here, I went first to a Catholic Armenian family, the members of which treated me with the greatest attention and kindness, told me there was no salvation for those who did not acknowledge the Pope as the infallible head of the church, and congratulated me on the prospect of my being soon in the way of eternal life. They charged me not to come nigh the accursed infidels, (i.e. the protestants), and sent, of their own accord, to the convent, a day's distance upon the mountain, to give notice of my arrival.

"I determined, however, to see the Protestants, concerning whom so much was said, and to learn something of their faith. I came; and Carabet & Wortabet sat down, and, without disputing or railing, read to me the doctrines of Christ and his apostles, which I found to be entirely different from any thing I had ever heard or thought.

"As they read to me from time to time, I found my heart opening to receive the instructions of the New-Testament, and so much influence had they upon me, that when an express was sent to me from the convent, with an animal for me to ride upon, and another for my baggage, I had no inclination to go. I knew that by going, I should have employment, and food, and raiment, and a home; and that by staying here, I was without employment, and without a home, and was daily spending what little money I had. But I refused to go; and I refused for no other reason than that I might learn more of the gospel.

"After several weeks, I went to Damascus, with the hope of finding employment, and of getting some one to read to me the gospel. I told my countrymen there what I had seen and heard, and assured them, that if there was any truth, or that if there were any Christians in the world, they were to be found at Beyroot. Some mocked; others were angry; and the greater part so vehemently opposed me, that after remaining a few days, I returned to Beyroot.

"The last Sabbath before I was taken ill, all my remaining doubts respecting the truth were removed. I felt grieved, that I had ever said or thought any thing against the doctrines of the bible. I wept for my sins, and endeavoured to give up myself to the Lord, to be his servant, asking nothing, as to this world, but bread and water sufficient to sustain life. I do not expect to recover; but I am not afraid to die. I place no dependance upon the intercession of saints, upon my prayers, or good works; but upon Christ alone. I bless God that he brought me here.

"My money and clothes," he continued, "are at the Turkish khan in the city. I wish them to be brought here; and when I am dead, the whole to go into the hands of the missionaries at Beyroot, to be devoted to the printing of the Holy Scriptures for my countrymen in the Turkish Armenian language."

The above is the substance of what he related to us of himself, and we have reason to believe his statement is strictly true. Indeed, we ourselves were knowing to many of the circumstances to which he alludes.

When he found himself ill, he went to Wortabet's house, where he continued until his sickness, after ten days, terminated his life. Several times we prayed with him, and Wortabet prayed with him often. On two occasions when Wortabet prayed with him, I was present, and felt it to be a great privilege to kneel down with a native of the country, and join in such fervent and appropriate petitions as fell from his lips. Wortabet says he is filled with joy by the reflection that God directed his countryman to this distant place, apparently for the sole purpose, that he might become acquainted with the way of salvation, and embrace it, before he died.

It is indeed evident that the religious views of this young man were entirely changed before the commencement of his sickness, and that truth had a divine influence upon him; and though he had no opportunity of giving evidence by a long life of self-denial and devotedness, that he was truly a disciple of Christ; yet, taking all the circumstances into consideration, we see great cause of thankfulness that he came to us and died in the midst of us. He was carried off by the same fever, which, one year ago, removed our beloved Fisk from his labours; and he lies, at his own request, near him in the same burial ground, and we trust he has gone to sing the same eternal song in the mansions of heaven.

Jacob possessed a good understanding, and appeared to have a tenacious memory;

but was unable to read. The only reason he assigned for this was, that he had almost always been with the priests, who never wished he should know any thing.

He left twenty-five dollars in money; and his clothes have been sold for about thirty dollars. After defraying the expenses of his sickness and funeral, there remain in our hands fifty-two dollars, which I beg you will acknowledge as a legacy for the object already mentioned.

CHARACTER OF THE HINDOOS.

BY THE LATE BISHOP HEBER.

"In this work the most important part is to give them a better religion. Knowing how strongly I feel on this subject, you will not be surprised at my placing it foremost. But even if christianity were out of the question, and if, when I had wheeled away the rubbish of the old pagodas, I had nothing better than simple deism to erect in their stead, I should still feel some of the anxiety which now urges me. It is necessary to *see* idolatry, to be fully sensible of its mischievous effects on the human mind. But of all idolatries which I have ever read or heard of, the religion of the Hindoos, in which I have taken some pains to inform myself, really appears to me to be the worst, both in the degrading notions which it gives of the Deity; in the endless round of its burdensome ceremonies, which occupy the time and distract the thoughts, without either instructing or interesting its votaries; in the filthy acts of uncleanness and cruelty, not only permitted but enjoined, and inseparably interwoven with those ceremonies; in the system of castes, a system which tends more than any thing else the devil has yet invented, to destroy the feelings of general benevolence, and to make nine-tenths of mankind the hopeless slaves of the remainder; and in the total absence of any popular system of morals, or any single lesson, which the people at large ever hear, to live virtuously and to do good to each other. I do not say, indeed, that there are not some scattered lessons of this kind to be found in their ancient books; but those books are neither accessible to the people at large, nor are these last permitted to read them; and, in general, all the sins which a Sudra is taught to fear, are, killing a cow, offending a Brahmin, or neglecting one of the many frivolous rites by which their deities are supposed to be conciliated. Accordingly, though the general sobriety of the Hindoos, (a virtue which they possess in common with most inhabitants of warm climates), affords a very great facility to the maintenance of public order and decorum, I really never have met with a race of men whose standard of morality is so low, who feel so little apparent shame in being detected in a falsehood, or so little interest in the sufferings of a neighbour, not being of their own caste or family; whose ordinary and familiar convertation is so licentious, or, in the wilder and more lawless districts, who shed blood with so little repugnance."

LONDON MISSIONARY SOCIETY.

The anniversary of this society was held on the 11th of May last; and the house, long before the hour of meeting, was crowded to overflowing. The details for the year past were on the whole of a gratifying and encouraging character. Intelligence from the several stations under charge of the society has, with few exceptions, been of a cheering nature; and, at home, notwithstanding the great pressure of the times, there has been comparatively, but a small reduction of the society's income.

"The spirit of missionary zeal, both at home and abroad, is evidently on the increase; and although, in each of these spheres of activity, some circumstances have transpired to give exercise to our faith, nothing has transpired either to shake our confidence in the stability of the society, or to diminish our hopes as to its progressive efficiency and success."

From the few abstracts of the society's report which have been copied into the New-York Observer, we present the following in relation to the

SOUTH SEA ISLANDS.

"The anniversary meetings of the Tahitian auxiliary societies were held as usual in May, 1826. At that held in Tahiti, about 6000 natives attended, of whom upwards of 1100 were members of churches. The amount of contributions for the preceding year, in cocoa-nut oil, was 5050 gallons. The oil contributed by the auxiliary society in Raiatea, during the same period, was sold for 300*l.* sterling, of which 30*l.* was contributed by the children in the schools. Generally speaking, civilization is advancing at all the stations, and at some of them, new chapels and mission-houses have been built.

"The catalogue of recent deaths in Tahiti include two natives, who, under the ancient system, were distinguished warriors, and delighted in war and bloodshed. One of them had been baptized, and the other admitted a member of one of the Tahitian churches. Each of them died confessing his sins, and trusting in Jesus Christ alone for salvation. One only of the warrior band remains. He has been lately baptised, and appears desirous of living according to christian obligations.

"The gospel by Mark is in a course of printing by Mr. Darling, and the epistles to the Galatians, and to Philemon, by Mr. Bourne. The epistle to the Hebrews to the book of Revelations inclusive, together with the book of Judges and the two books of Samuel, have been revised for the press. Isaiah and the book of Psalms are under revision."

The academy instituted for the children of the missionaries is in prosperous circumstances, and contains 25 scholars. The cotton factory has met with many difficulties, but promises ultimate success. A quantity of strong calico has been manufactured. An endemic has also visited the island, to the great mortality of the natives.

What follows is of a more serious nature:

"It was natural to expect, that in so general a reception of christianity as had taken place in the Tahitian islands, not a few would be found who had embraced it without any spiritual change of character, and that such would be liable in time of temptation to fall away. We deeply regret to state, that, during the past year, among this class, including some of whom better things might have been expected, a deterioration in conduct has taken place; while amongst many young people there exists a lamentable disregard of moral restraints. The missionaries, however, trust, in reference to the former, that as the Christian is now more clearly distinguished from the nominal professor, the state of things, however in itself to be deplored, will eventually be over-ruled for good.

"In Tahiti two visionaries have risen up and drawn some of the people into error. These infatuated men, who are both of them natives, ventured to affirm that a millennium of their own fancy had arrived, that evil no longer existed, and that every person was at liberty to live as he pleased. This attempt to delude the multitude, and to disturb the peace of the churches, though attended for a time with injury to a few, has, we are happy to say, been frustrated."

Such occurrences, even among the missions of Wesleyans, have not been frequent; and when we compare them with the history of the apostolic age, they ought not to excite our surprise. The Head of the Church is able to overrule them for good.

Islands of Raivavai.—Mr. Bourne visited two of these islands, viz. Rurutu and Rimatara, in October, 1825; and Mr. Davies, in the early part of last year, visited Tupuia and Raivavai. At Rurutu, the whole population, consisting of about 200 persons, have been baptised. The church consists of 30 members; the people are diligent in learning. At Rimatara, the work continues to prosper.

Harvey Islands.—Mr. Bourne visited this groupe in 1825. At *Manaia*, about 120 had embraced christianity, observed family and private prayer, and were diligent in learning to read. This island contains from 1000 to 1500 inhabitants. At *Rarotonga*, the population of which, upwards of 6000, have all embraced christianity. Things, generaliy, wear a very encouraging aspect. It is probable that Rarotonga will become an important missionary station. *Aitutaki.*—All the inhabitants of this island have embraced christianity. The number baptised, including children, is 615. Family and private prayer are general. *Mautii.*—The people here have universally embraced the gospel, and observed family and private prayer. The missionary settlement in this island was in 1825 visited by Capt. Lord Byron, of H. M. ship Blonde, and his suite, and it afforded them much satisfaction. *Atui.*—Of the whole groupe, this island has made the least progress; the king and a few of the inhabitants attend to instruction.

FURTHER ABSTRACTS.

"*Siberia.*—The missionaries at Selinginsk are busily engaged in the work of the mission. The Mongolian translation of the New-Testament is finished, and the Old-Testament is in progress."

MEDITERRANEAN.

"*Corfu.*—Mr. Lowndes continues his English services as usual. During the past year, he has performed missionary tours in Cephalonia and Zante, in which islands he has made arrangements for promoting the extensive circulation of tracts, and other useful publications."

SOUTH-AFRICA.

"Rev. Dr. Philips still remains in England. In consequence of important representations made by him, affecting the condition of the aborigines, the Directors have deemed it their duty to present a memorial on the subject to his majesty's government. No answer to this memorial has been, as yet, received.

"*Paarl.*—The congregation here continues to increase. The number in communion is twenty-seven, all of whom adorn their christian profession.

"*Bethelsdorp.*—The week-day school, in which are 165 boys, generally speaking, making rapid progress, is now under the care of Mr. Cornelius Vanderkemp, eldest son of the late Dr. Vanderkemp. The amount of subscriptions contributed to the auxiliary society, for the year ending May, 1826, was 250 rix dollars.

"*Theopolis.*—The congregation here continues good, and the attention of the people pleasing. Some appear seriously impressed with the truth. The school is in a prosperous state. The amount of contributions to the auxiliary society, for the first year, which ended about May, 1826, was 374 rix dollars, or about 26 pounds sterling. It would be improper to pass by this contribution, without observing that it is from a single congregation of Hottentots.

"*Caffraria.*—The success which has attended missionary labours in some parts of this country, is highly encouraging. Ten Caffrees have been received into church fellowship, and more than double the number stand as candidates for baptism, at one station.

"*Steinkopff.*—The catechist continues to pursue his labours here with encouraging success. Many of the Namacquas, from time to time, receive the gospel, and it has latterly effected a complete reformation in some formerly turbulent characters."

WEST-INDIES.

"*Georgetown, in Demarara.*—The Directors, in consequence of receiving more favourable accounts of the success attending the labours of Mr. Davies, have rescinded their resolution for the abandonment of this station. The average attendance at the chapel is about four hundred negroes; the number in church fellowship, about 130. In the Sabbath school are 300 adults & 100 children.

"*New-Amsterdam, in Berbice.*—The chapel at this station continues to be, on the whole, well attended, and occasionally is crowded. The number of adults baptised during 1826, was 41, of the sincerity of whose religious profession Mr. Wray entertains no doubt. Some of the negroes have commenced prayer-meetings in their own houses."

THE REFORMATION IN IRELAND.

From the following appeal to British Christians, on the subject of the reformation in Ireland, American Christians may derive some ideas of the extent and importance of the work which is now in progress in that ill-fated country; and at the same time, see as in a mirror, their own unbelief, in doubting the good work which God frequently performs in answer to their prayers, in some such way as they had not been looking for it.

From the Christian Guardian, for May.

Glorious as is the work now carrying on in Ireland, and bright as are the prospects of its continuance and increase, it does not appear to have produced in England the interest it deserves. Some bear of it with perfect apathy—many speak of it as if it were altogether a delusion—others attribute the public statements which appear weekly to imposition, practised upon the credulity of a people of warm temperament and lively imagination—and more, while they are anxious to give credit to the intelligence, seem as if they believed it to be true. There appears to be something extraordinary if not unaccountable in this, for intelligence of comparatively minor importance from Africa, from New-Zealand, or from the Red river, cheers the hearts and unlooses the tongues of British Christians. It stimulates them to appeal to the liberality of their brethren, and calls forth (as it assuredly deserves) their thanksgivings, their prayers and their benevolence. Yet I will venture to assert, that there is not a country upon earth which presents at this moment so interesting a spectacle as Ireland. Convinced of the fact, I feel encouraged to call the attention of your numerous readers to the subject, in the hope that they may redouble their exertions in behalf of a people struggling to be free. Prophets and kings have desired to see the things we are now witnessing in this country, but have not seen them; and we have abundant cause for adopting the language of David, and saying, "The Lord hath done great things for us, whereof we should rejoice."

The various religious societies which have been for some years in active operation have received an abundant blessing from God. They have been instrumental in holding up the sacred scriptures, as the only, but all-sufficient revelation from God—in interesting persons of all ranks and professions in their circulation—in drawing into closer union the lovers of divine truth—in removing the barriers which bigotry had erected between the various denominations of professing Christians—in bringing to the ears of our beloved Roman catholic countrymen the joyful tidings of salvation, through the merits of an incarnate Saviour, and of their undoubted right to read and examine the charter of that salvation—even the word of God. Our public meetings, notwithstanding the multiplied infirmities of those who have taken an active part in them, have proved public blessings—and independent of the impulse which they had given to benevolent exertion in the best of causes, they have been the very occasion selected by infinite wisdom, and employed by almighty love, for bringing the gospel to many hearts "in power, in the Holy Ghost, and in much assurance." The instances of those who went to scoff, but returned to pray, are not few. The change which has taken place in the clergy of our church is indeed great. They stand prominently forward, in the great work of the reformation, countenanced and encouraged by those placed in authority—and they carry with them the prayers and good wishes, and kind support of their dissenting brethren. Never did our church assume such an attitude in this country as she does at the present moment; and never did she stand more in need of the prayer of faith, that she may long and steadily maintain the arduous fight; that she may not presume or be highminded, but that the Lord may be her strength and her shield, and that she may ever act upon the principle, that the enemies of the truth are to be overcome, "not by might nor by power, but by my Spirit, saith the Lord."

We owe much to British generosity, and I trust we are sensible of, and grateful for it; but we would renew our claim upon your bounty, and especially upon your prayers. The funds of most of our societies are nearly, if not altogether in a state of exhaustion, and the next annual reports will, I doubt not, fully satisfy you, that the money which England has cast into our treasury has been productive to an extent far beyond the calculations of the most usurious mind. Still remember Ireland—and may the God of all grace pour down his spiritual blessings upon all the inhabitants of our united kingdom, that they may know the truth, and be delivered by the Lord Jesus Christ from the thraldom of ignorance, sin and unbelief.

From the N. Y. Observer.

CONFERENCE OF CHURCHES.

The churches in Lexington, Windham, East-Windham, Durham, West-Durham and Hunter, Greene county, N.Y. held their stated conference at Lexington, on the 26th ult. In the morning, a sermon was preached by Rev. Seth Williston, from 2d Thess. iii, 1: *Brethren, pray for us, &c.*

The afternoon was spent in hearing reports of the state of religion within their bounds, in prayers and exhortations. Although in one or two of the churches there are some favorable appearances of a revival; yet, on the whole, the conference have great reason to lament the very low state of religion; in view of which, and at the suggestion of the text and sermon, they unanimously passed the following resolution:—

Resolved, That we earnestly request those churches in our land, who are now so highly favored with revivals, to "*pray* for us; that the word of the Lord may have free course and be glorified" among *us*, "even as it is with them."

By order of the Conference,

July 1. S. CHAPIN, Con'r.

MONTHLY CONCERT IN BOSTON.

The New-York Observer contains a notice of the intelligence communicated at the monthly concert in Boston, from which we make the following extract:—

"A part of a letter from Mr. Gridley was read, dated Smyrna, 18th of March, 1827, in which he speaks of the state of education among the Greeks. The number of their schools in Smyrna, so far as he could ascertain, was 31; containing about 700 scholars, chiefly young men. The principal studies pursued, were reading, writing and arithmetic; and although the advantages were in many respects poor, numbers of the scholars contrived to gain a pretty thorough acquaintance with these branches. The books used were chiefly in ancient Greek. Those in modern Greek were extremely scarce, and much sought after.—The children specially were greatly delighted with them. Twenty applications for such books were received by Mr. G. in a single day, from persons who could read well. One of them came half a day's journey for no other purpose. It is still true that the "Greeks seek after wisdom."—Every Greek village in the vicinity has its school, and Mr. G. was informed, that notwithstanding the calamities of war, schools were kept in operation in every part of the Morea. He mentions visiting several sail of Greek vessels lying in the harbour. To each crew he gave about twenty tracts, as a donation from Americans. They were received with much apparent gratitude."

Hopkinton (Congregational) Conference, N. H.—This body met at Salisbury on the 27th and 28th ult. Sixteen churches were represented in the conference, besides a delegation from Hillsborough county conference. The season was one of unusual interest to the friends of Zion. The narrative of the state of religion within the bounds of the conference, touched and moved the hearts of all present. Within a year past, there has been more than usual attention to religion in eight churches connected with the conference, viz. Boscawen, (E. Par.) Canterbury, Concord, Dunbarton, Hopkinton, Northfield, Pembroke and Warner. Though the narrative of the state of religion was lengthened, yet it was listened to with untiring interest. Christians could not but feel that they were summoned to holy persevering action.—Numerous facts which were stated, showed beyond doubt, that in promoting his own cause, God makes use of human instrumentality.

Anniversaries.—The annual breakfast of the Sunday School Union, with which there are now in connection 8789 schools, 83,181 teachers, and upwards of 900,000 pupils, took place in London, on the morning of the 8th May. The number of persons who sat down to breakfast was nearly two thousand, consisting principally of the female teachers within the Union. The annual meeting of the society was held on the same day, which was addressed by several popular speakers.

At the annual meeting of the British and Foreign School Society, held in London, 7th May, several boys from Greece, now under instruction, were present.

The Maine Missionary Society met June 27. The report of the Trustees exhibited a rich variety of encouraging facts. In no former year has so great apparent success crowned their efforts. A large majority of its missionaries were able to tell of the great and glorious things which the Lord hath wrought by them.

Cumberland co. (Me.) Anxiliary Foreign Missionary Society, held its adjourned meeting in Portland, June 29. Capt. S. Brown, President; Mr. Reuben Mitchel, Treasurer. In the evening Mr. Stewart repeated his deeply interesting statement to a listening audience, at the close of which a contribution was taken, amounting to upwards of $90.—*C. Mirror.*

Spirit of Missions in Colleges.—A "Society for Missionary Inquiry" has been recently organized in Brown University. It consists of the religious students of that institution.

A new Bible Society, was formed at New-York, June 25, auxiliary to the American Bible Society, and consisting of persons in connection with the Reformed Dutch Church.—The Hon. Stephen Van Rensselaer, of Albany, is President.

Revivals.

In two or three towns in this vicinity, religious appearances are peculiarly favourable at the present moment. Let Christians be encouraged to watch and pray.

The following interesting article we present without abridgment. Our readers will recognise in it, the *leading traits* of that same precious work of God, which has so recently been wro't in this portion of the country. This work also was characterised by great stillness at the meetings; and though opposition for a time was powerful, it was at length prostrated and put to silence—at least for a season. If the hosts of opposition have since recovered *in a measure* from their discomfiture, it has been owing not to the *character* of that which has been wrought, but to the sloth and unbelief of Christians, who are ever ready to slumber at the first symptoms of decline in the work of God. Still, at this advanced period from the commencement of the revivals in this part of the state, we are happy to say, that great peace, unanimity and good feeling, with some measure of engagedness, are found to prevail in the churches that have most participated in the work. There is nothing to be seen of that fearful reaction which has been prophesied against us; and nothing or next to nothing, comparatively speaking, of those deep declensions in the subjects of the work that frequently follow the most precious seasons of revival. These things are subjects of thankfulness, but not of boasting. Not unto us, but unto thy name, O Lord, be all the glory.——But to the article before us:—

From the Recorder & Telegraph.

REVIVAL IN WENHAM, (MASS.)

The church in Wenham was gathered in 1643. It has enjoyed a few seasons of refreshing from on high. In the years 1727 and '8, were added to the church as fruits of the revival, 68. Fifty-five were also gathered into the fold of Christ in 1737; & in 1810, 28 professed to have passed from death unto life.

From the last named period to the spring of 1826, the church was in a declining state. The number added was not equal to the losses by deaths and removals. Only 13 united to the church for the space of 15 years succeeding 1810, and 11 of these since the subscriber was installed, March 30, 1820. A large portion of the members were advanced in life, and were growing infirm with age; and it appeared that if God in his mercy did not interpose, this ancient church would soon become extinct.

To a few her prospects were painfully gloomy, and they were led to agonise in prayer for the descent of the Holy Spirit, and to make some special effort to rouse the careless from their death-like slumbers. Tracts & religious books were distributed, Sabbath schools and bible classes were in operation, social religious meetings were more frequent; but still the prospects of Zion were in some respects more disheartening, and the appalling inquiry was often obtruded upon the mind—Are God's mercies towards us clean gone forever? While a few were longing after God, more than they that wait for the morning, with such a sense of unworthiness as almost to forbid hope, a cloud of mercy gathered, and to the surprise and joy of his people, descended in the great rain of his strength.

The first unusual seriousness was discovered and noticed at our communion season, about the middle of April, last year. From that time the work proceeded with rapidity aad power, prostrating like a mighty wind every high thing that exalteth itself against the knowledge of God. Opposition, if there was any, was awed into silence at the presence of Him who worketh all things after the counsel of his own will. Only one opinion was openly declared—"This is not the work of man, but of God!" Some professors seemed to awake out of a long sleep, and like good old Jacob to say—Surely the Lord is in this place, and we knew it not! They were afraid, and said—How dreadful is this place; it is none other than the house of God, and the gate of heaven.

At the first, convictions were pungent. Sinners were bowed down under a sense of their guilt, and that divine wrath which justly abideth on them. And yet it was not a fear of punishment that distressed them, so much as the exceeding ingratitude of having so long slighted the salvation of Christ, which cost him his heart's blood; and the awful wickedness of sinning for so many years, against a holy and just and good God. The amazing wickedness and hardness of their hearts distressed them more than the fear of punishment. They felt that they *must* have a new heart, or be lost. Such pungent convictions soon terminated in hope; but, generally speaking, it was a trembling hope. After it was indulged for a few hours or a few days, it was relinquished, for fear it would not prove a good one. In the first part of the revival, a hope that was given up, after a short season of darkness and earnest seeking, was again enjoyed with increased evidence, light and joy. The work was so rapid at its commencement, that a greater part of those, who, during the past year, became the subjects of renewing grace, were hopefully born again in the three or four first weeks of the revival. And yet we saw no other marks of a decline for some months, than that convictions and conversions were less frequent. Our meetings were numerous. On one evening of each week we had an inquiry meeting; at the first of these a spacious schoolhouse was filled. On each Saturday evening, Christians assembled in little circles in various parts of the town, to implore a blessing on the stated means of grace. So many flocked to our public meetings, that no room in town excepting the meeting-house could contain the people. And there, on five evenings in a week, for nearly three months in succession, was the gospel preached, generally to a full house, and always to solemn and attentive hearers. The meetings were held on each evening of the week; they were not more than seemed desirable at the time. In all our meetings there was a perfect stillness, which was rarely interrupted by a groan or sigh. This stillness was carried into the ordinary business of life, and each day appeared to have the sacredness of the Sabbath. It seemed that the Holy Spirit hovered over the whole town, and presided in the field and in the shop, as well as in the closet and public assemblies. Wherever two persons met, conversation was immediately turned upon religion. No matter whether they met at a tavern, or store, or shop of the mechanic, religion was the welcome subject. In such a state of feeling, parochial visits, properly conducted, could not be useless. Our public meetings were sustained in a great measure by pastors of sister churches, and by clergymen from a distance. It is believed their disinterested labours have accomplished an amount of good, which the light of eternity only will fully disclose. No less than five clergymen, who came from a distance to help forward the work in Wenham, are now enjoying revivals among their own beloved people.

The extent of the revival cannot be justly estimated, without taking into the account the population of the town, which is about 600. Upwards of 80, in nearly equal proportion of males and females, have expressed a hope of their saving conversion. How many of these are genuine conversions, the decision of the great day will show. Twenty-three males and twenty-eight females have united with the congregational church, and five persons with the baptist church. About one half who have made a profession were heads of families. The oldest of these were in middle age; and all the hopeful subjects of the revival may be included between the ages of 13 and 50. Within these ages, persons of all descriptions have hopefully been partakers of the grace of God; but a large proportion of them stood high in point of influence and respectability. The converts who were heads of families needed no urging to commence family prayer. They felt it a duty and a privilege. Profaneness was also suppressed, and temperance greatly promoted, even among those who were not known to be the subjects of conviction.

It now appears that one of the means which eminently prepared the way of the Lord, was the bible class. Young men and women who attended the bible class, became for several months before the revival, exceedingly interested in the scriptures; especially in those portions which were given out for the lesson, so that the weather rarely prevented their attendance. As we passed over the lesson, they seemed to rouse their mental energies to give attention, while each verse apparently increased their interest. One pleasing effect was almost immediately apparent, which was, a greater intimacy and freedom between them and their pastor. Some months, nevertheless, elapsed, before they were willing to acknowledge they were anxious for their souls. But when it pleased God to pour out his Spirit, they were willing, and several then confessed their first impressions were received in the bible class. And now all the male members but two are indulging hopes that God has appeared for them in mercy, and those two remain in a solemn and anxious state. Also about four-fifths of the female members give pleasing evidence that they have passed from death unto life.

The revival commencing at a very busy season with husbandmen, the insinuation was made that the revival with its frequent meetings would impoverish the town. But the labours of each day were pursued with diligence. Every hour was employed to good purpose, either for body or soul. Vain amusements were laid aside. They who were most fervent in spirit, serving the Lord, were also most diligent in business. The labours of the year were accomplished in usual season, and with usually good success. A vast saving was made in time and money, which were formerly wasted in idleness, vain amusements and dissipation. And I am of opinion, that could we have a continued and powerful revival for five years, the wealth of the town would be doubled. But the increased prosperity in earthly things scarcely deserves to be mentioned in connection with the salvation of one soul, much less with the saving influences of the Holy Spirit on many souls. It is mentioned to show what a blessing a revival is, with respect to its bearings both on this and a future life. It has put a new face upon Wenham, and its society; and with respect to its happy subjects, it has opened to their admiring view the joys and bliss of heaven.

We trust the Holy Spirit is not entirely withdrawn from us. There is at present a greater concern among sinners to know what they shall do to be saved, than for several months past. Two have recently expressed hopes, and from 15 to 20 are in a state of anxiety. While we tell with joy of heart what the Lord has done for us, we feel solicitous to have an interest in the prayers of God's people, that the Holy Spirit will turn again and bless us, and take up his long abode in our families and hearts.

E. P. SPERRY, *Pastor*.

Wenham, June 20, 1827.

Marlborough, N. H.—An interesting state of religious feeling, we are informed, exists at this time at Marlborough. An unusual seriousness seems to prevail, and a number have recently indulged hope that they have "passed from death unto life."—*Rep. & Obs.*

Holliston, Ms.—A letter from Holliston says, that a revival is now in progress in that place. Twenty-five are propounded for admission into the church, and a number of others give evidence of having made the Saviour their refuge. —*ib.*

Philadelphia.—A gradual work of grace has been for some time past enjoyed by the fifth presbyterian church and congregation in this city. Thirty-one persons stand propounded for admission to the communion on the approaching Sabbath. The weekly meeting for such as are inquiring anxiously for the way of life, is still well attended.—*Phil.*

WESTERN RECORDER.

UTICA: TUESDAY, JULY 24, 1827.

Address delivered at Utica, before the Sunday School Societies, on the fifty-first Anniversary of American Independence: By Samuel C. Aikin, Pastor of the first Presbyterian Society, Utica.

The high day of our nation has been so devoted, for these fifty years past, to tumult, noise, rioting and senseless mirth, and has given rise to so many specimens of empty declamation, that one could hardly succeed under *ordinary circumstances*, in keeping it acceptably to the Lord, or even in preparing an address to "his fellow citizens," that should be read with any interest after the day of celebration was over. The celebration which gave rise to this address, however, was one of an unusual character; and one which to say the least, was calculated to exert a deep and salutary influence on the rising generation, whose principles, habits, and associations have yet in a great measure to be formed. The manner of this celebration has already been noticed. While the Sunday scholars, more than seven hundred in number, together with their teachers, parents, guardians and neighbours, had filled the house to overflowing, no subject could have been more appropriate than that of Sunday schools, as connected with the perpetuation of our free institutions, and the progress of political, moral and religious reform throughout the world. The address was not intended for display. The occasion suggested some very interesting topics, and these were seized upon by the speaker as furnishing the most suitable themes for contemplation.

In the history of our nation are found some traits of an unparalleled character, which doubtless stand connected with those scripture prophecies that refer to the latter-day glory. The progress of religious liberty, civil freedom and diffusive intelligence, has been too evidently connected with the origin and progress of our national existence and prosperity, to escape the notice of the most superficial. The origin of this great work may be traced back to the earliest days of the puritans. The history of its progress is familiar to all. The highest promise which it affords of better days to come, is oftener the theme of pompous declamation than of heartfelt gratitude. But the Sunday schools of our nation are doubtless destined hereafter, to fill an important page of its history.

"I have been surprised," says the speaker, "to see the apathy of our enlightened statesmen upon the subject of Sunday schools. I have been surprised that they seem to look upon them only as a religious institution, when it is so plain that their political energy must very soon, if it increases with the ratio it has for fifteen years past, totally regenerate our legislatures, and the very hall of Congress. In some cases, however, it is well that this blind apathy has existed; for instead of it might have been opposition. But it is now too late to oppose. It has been wisely ordered by Providence, that this little rivulet should flow silently along, almost unheeded by enemies, until it has now acquired the strength and majesty of the ocean, and bids defiance to the gates of hell.

"The system of Sunday schools," he adds, "proposes to place the prosperity of our country on a community of intelligent and virtuous citizens. Very different is the basis that supports the trembling and tottering monarchies of Europe. While there, learning and property are almost hereditary, and restricted to comparatively few, a cloud of ignorance covers the mass of population, which is so pregnant with rebellion and crime, as can only be held in check by the bayonet and the sword. To support this system of ignorance and intolerance, one taxation must follow another, until the people, robbed, oppressed and enslaved by a few, have become restless and revengeful in their chains, and nothing is wanting but a little more knowledge of the rights of man, and some daring spirit will wrap the continent in flames, not to be extinguished, till the shout is heard from every vale and mountain, Europe, Asia, Africa—like America—are free! That knowledge begins to circulate. The genius of liberty has already crossed the Atlantic, and begins to point her arrow of death at the dynasties of Europe. If the course of Providence be not speedily changed, the final catastrophe must be awful. But convulsions may shake the world: America has nothing to fear, if she will only bring up her sons and daughters in the principles of science and religion. In making her citizens intelligent and moral, they can govern themselves and yet be governed. The road to honor and wealth being equally open to all, all are equally concerned in the public welfare. Moral and enlightened children, trained up in the path of religion, are so many bulwarks of our nation, and so many pledges of the perpetuity and augmentation of our national prosperity."

We have not room for further extracts, but must refer our readers to the address.

"In the midst of life, we are in death."—As a part of the family of Mr. John Suydam, a respectable merchant of the city of New-York, consisting of himself, his wife, two sons and two daughters, in company with others, were on a visit at Trenton Falls, on Saturday last, Eliza, the youngest of the daughters, a lady of seventeen years of age, who had been standing over one of the precipices, in the near vicinity of her young companions, was suddenly missing; when to the astonishment and consternation of all present, it was found that she had fallen into the abyss, out of sight, and beyond hope of recovery. The fact was rendered certain by the discovery of a part of her bonnet, which was seen afloat in the chasm below. The party had been cheerful; she herself had been in fine spirits; had advanced more fearlessly than the rest; and but a moment before, had hold of the arm of her brother. At a subsequent moment, when no one observed her, she disappeared without the least noise; and nothing farther is known. It is only conjectured that her feet must have slipped in stooping to recover something which had fallen from her hand. Her remains were not discovered till the day following. They were brought to Utica; and yesterday, the afflicted family, accompanied by a large procession of our citizens, followed them to the grave, the house appointed for all living. Much sympathy is felt for the afflicted family; but words must fail to describe the distress which is occasioned by such a sudden and unexpected occurrence. The designs of Providence are often mysterious; but he who hath seen fit to wound is able to heal; and none that put their trust in him, shall ever be confounded.

Dr. Porter's Letter.—The New-York Observer, received yesterday, contains a letter from Rev. Dr. Porter, of Catskill, on the subject of the difficulties which are supposed to have grown out of the western revivals. *Such* a letter, at *such a time*—a time when the friends of revivals *are in convention for the express purpose of inquiring into the difficulties in question*—we regret to say, is more than we could have expected from such a source. The writer admits, at the close of the letter, that "it is written in great haste," though he has "no fear arising from its publicity."

"It is too Good."—Can any thing in literature or the arts be really *too good* for the purposes of religion? Eloquence, if it tends not to impress the subject matter in hand, is no longer to be esteemed—it then ceases to be eloquence.—Whatever beauties, fascinations or powers it may display, these are all out of place, and in their combined result, are no better than so many impertinences. Elocution follows the same analogy. So does poetry, wherever the subject matter is important; and the same may be said of historic painting, of sculpture, and architecture. However much genius or taste may be displayed in either of these departments, these qualities, if perpetually misdirected in relation to an important object in hand, can never secure the praise of the artist. The artist, whoever he may be, will be allowed under such circumstances, to have failed both in his design and execution.

Now, how does it happen that sacred music has not generally been placed in this same analogy? Here it most certainly belongs; and we may defy all the sophistry or reasoning which the world has ever produced in relation to the subject, to prove the contrary. To say then, as is often done even by men of taste, that "church music may be *too good*, or too expressive for devotional purposes," is not only to assert a plain contradiction as to matters of fact, but to utter a libel against the institution of church music itself. For after all the genius, or skill, or taste which may be employed in composition or execution, it will forever remain true, that any church music which does not naturally tend to secure the purposes of devotion, is either absolutely bad in the composition, or so far out of place by selection or performance, as to deserve expulsion from the sanctuary.

The editor of this paper acknowledges the receipt of the following donation to the American Colonization Society contributed at a religious celebration of the 4th instant:—

From Coventry, Chenango co. $9 00

The "REPORT" of the Maternal Association is necessarily deferred till next week.

Political.

FOREIGN.

London papers to the 9th of June have been received at New-York.

England.—The sum of £500,000 had been voted for the service of the troops in Portugal. The borough of Penryn had been disfranchised for corruption; having gone a little farther than is sanctioned by prescriptive custom. Lord Delaware, in imitation of the other seceders, had resigned his situation in the King's household.

It is not pretended to be concealed by Mr. Canning, that after twelve years peace, the national debt has been increased by a considerable amount, and that the revenue falls short of the expenditure, by £2,000,000. This deficiency is to be supplied by another loan of exchequer bills. The opening commerce of South-America, and the operation of more liberal principles and policy on the continent of Europe, are looked to as the sources which are to rescue the country from its difficulties.

Portugal.—It is stated in some of the English papers, it is said, on good authority, that a negociation had been going on for the evacuation of Spain by the French troops, and of Portugal by the British, but was broken off by the refusal of the French to quit Spain. This must lead to the augmentation of the British troops in Portugal, or the fate of that kingdom must be left to the decision of the Spanish armies. All the late accounts seem to agree in representing the affairs of Portugal in a melancholy light.

France.—The Etoile, a ministerial paper, after a long preamble about the desires always entertained by the government to aid the cause of the Greeks, notwithstanding the apparent coldness which political caution had dictated to it, states that all the allies have adopted the proposition of France, to convert into a treaty the protocol of St. Petersburgh.

Greece.—Generals Church, Karaiskaki and Gordon had gathered 10,000 men, and taken several of the Redschid's batteries before Athens. Capt. Hastings had taken six Turkish vessels and burnt four others; all conveying supplies to the Redschid, who, in consequence, was expected to suffer a good deal of embarrassment. Another account states that the Seraskier was driven two hours' march from Athens.

Letters from Constantinople, of the 6th May, state that the Turks were making great preparations for war, and would not listen to the European demands in favour of Greece. The reports of a pacific arrangement came via Odessa, and were of old dates.

Letters from Berlin announce that the Prussian government is occupied in preparing a new constitution for the subjects of that kingdom. The return of M. de Steir to the council is looked upon as indicative of his majesty's intentions in relation to this subject.

DOMESTIC.

State Convention.—The convention of delegates from various parts of the state of New-York, held for the purpose of appointing delegates to attend the national convention at Harrisburgh, met at the capitol on Monday of last week. Twenty-seven counties were represented. Jesse Buel, Esq. of Albany, was appointed President, and Edmund H. Pendleton, of Dutchess, and David E. Evans, of Genesee, were appointed Secretaries. The meeting was addressed by Col. Young, of Saratoga, J. R. Van Rensselaer, of Columbia, Mr. Stewart, of Otsego, and S. M. Hopkins, of Albany. A committee was then appointed to prepare and report suitable resolutions; and the meeting adjourned until 6 o'clock, P. M.

At the evening meeting, the committee reported the following resolutions, which were discussed and adopted:—

Resolved, That the laws of Congress have, from the first, assumed the principle, that revenue is so to be levied, as shall most encourage or least impede the various branches of commerce and of internal industry; that this principle may be and ought to be carried out to a more full and extended application; and that to enact laws in disregard of these interests, would be an undue exercise of power.

Resolved, That the laws of the United States, which have tended to protect our interests of navigation, manufactures, and planting, against the exclusions, monopolies, regulations & bounties of other nations, have been the main source of whatever prosperity this country has enjoyed.

Resolved, That this convention disclaim every idea of supporting a sectional or partial interest of any kind; that we claim the benefits of a common interest with the merchant and the planter, and the reciprocities which tend to cement our union with the west and south; that we ought to maintain no interests adverse to them; and that we advocate no measures, but such as we believe are calculated to make our national independence more perfect, and to add to the common good of our common country.

Resolved, That the commercial intercourse between this country and others, subjects us to a disadvantage, in the competition with nations which are older, more improved, and more wealthy than ourselves; that this inequality drains our resources as fast as they are created, and keeps us comparatively poor; and that we ought to have the benefit of such a system, as shall give us an equal chance in the race of improvement, of prosperity, and of national power and glory.

Resolved, That agriculture, manufactures and commerce are social pursuits, and flourish best in the society of each other; and that equal protection by the government is due to each.

Resolved, That as wool and the woollen trade were the principal foundation of the prosperity, first of the Netherlands, and afterwards of England; so the people of the northern and middle states ought to look to the same article as an unfailing source of wealth to their agricultural, manufacturing, and commercial interests.

Resolved, That while we cheerfully submit to laws which either directly or indirectly promote the interests of the whole community; while we approve of the protection which the government has afforded to the production of sugar; while the protection to the manufacture of cotton, the staple growth of a large southern territory, produces an annual home market for more than 150,000 bales of that article, and thereby prevents that great surplus from reducing in the foreign market the exchangeable value of the whole crop; we cannot but regret the zeal with which a portion of our southern brethren oppose a protection to other essential interests, embracing vastly greater territory and population.

Resolved, That while we approve of the liberal expenditures which are annually making, out of the national treasury, for the protection of commerce, by maintaining a navy, suppressing piracy, and supporting ambassadors in foreign countries, we regret that so little has been done by government to promote the interests of agriculture, and create a home market in the northern, middle and western states—interests which vitally affect 3-fourths of our population.

Resolved, That inasmuch as the staple agricultural products of the south, viz. cotton, tobacco, and rice, are admitted into the ports of Europe without competition in their production in that part of the world; and while both competition and prohibitory laws operate to exclude from a European market the bread stuffs, provisions, and manufactures of the northern, middle and western states; we deem it unkind in our southern brethren to oppose the passage of laws, which are calculated to create a home market for our agricultural productions, and to promote our national wealth and prosperity.

Resolved, That to encourage the growth and manufacture of wool, would afford a great relief to the depressed condition of our agricultural interests, by attracting a much larger portion of our capital and labour to the growth and manufacture of that article, and by creating a home market for the surplus productions of the soil.

Resolved, That the delegates to the convention at Harrisburgh, be requested to obtain a favourable expression of the opinion of that body towards the encouragement of the manufacture of bar and pig iron, as well from the deep interest which a portion of this state has therein, as from its being intimately connected with the promotion of agriculture, and as being articles of the highest importance to the community in all the pursuits both of peace and war.

Resolved, That the following gentlemen, together with the chairman and secretaries, be appointed delegates to attend the national convention to be held at Harrisburgh, on the 30th of July, viz:—

Eleazer Lord, Peter Sharpe and Effingham Lawrence, of the first district.

James Tallmadge, Robert Denniston and Abraham H. Schenck, of the second district.

Jacob R. Van Rensselaer, Samuel M. Hopkins and George Tibbits, of the third district.

Samuel Young, David Russell and Richard Keese, of the fourth district.

Ebenezer B. Shearman, John B. Yates and John Brown, of the fifth district.

Alvan Stewart, Peter S. Smith and George M'Clure, of the sixth district.

Victory Birdseye, Enos T. Throop and Francis Granger, of the seventh district.

Elisha B. Strong, Philip Church and Cyrenus Chapin, of the eighth district.

Connecticut.—A delegation of nineteen of the most respectable citizens of Connecticut, was appointed at a meeting held in Middletown last week, to represent the agricultural and manufacturing interests of that state in the Harrisburgh convention. They were instructed to cooperate with the other delegations, in all lawful and proper means for the protection and encouragement of domestic industry and national independence.

Trial for Conspiracy.—A new trial in the case of Jacob Barker, —— Vermilyea and M. L. Davis, who were some time since convicted of a conspiracy, in the fraudulent management of several monied institutions in the city of New-York, having been granted by the supreme court, their second trial terminated in that city week before last; when Barker and Vermilyea were again convicted, and Davis was acquitted. It is said that Barker will make another appeal to the supreme court, on the ground that the indictment was illegal, and the verdict contrary to evidence.

Desha Pardoned.—Governor Desha has pardoned his son Isaac before conviction! A jury could not be obtained at the late term of the Harrison circuit, Desha having exercised to the full extent, his privilege of peremptory challenge. He was accordingly remanded to jail, as the judge refused to renew his sureties. According to the Kentucky Reporter, the Governor was present when he was remanded, and addressed the people in a speech of considerable length, and concluded by reversing the order of the court, and setting his son at liberty. He is stated to have treated the court with great indignity. Another Kentucky paper, in speaking of Desha, says—"Isaac looks as well as he did before he cut his throat, tho' not quite so fleshy. He breathes through a tube, in which he makes considerable wheezing."

Crops.—The following description of the crops in New-Jersey, copied from a Trenton paper, will apply generally, we believe, throughout the northern states:—

"It is scarcely, perhaps, within the memory of man, when a more abundant harvest has occurred in this part of the country than the present. The crops of wheat, rye, grass and oats, are uncommonly heavy, and scarcely ever did the Indian corn present so favourable a prospect of an abundant harvest in that important article of husbandry."

Another Bank Explosion.—The Franklin Bank of New-Jersey, which resumed its banking operations only a few months since, has again stopped payment.

Temperance.—The Convention of Baptist Churches in Ohio have unanimously resolved to relinquish the use of ardent spirits, except when prescribed in case of sickness, by a physician.

There is no house of worship in Cleaveland, Ohio, and the Rev. Mr. Freeman, of that place, is now in Boston, soliciting funds to aid in the erection of a suitable building. The population of Cleaveland is nearly 2000.

DEATHS.

In this village, on the 17th inst. *Mary Elizabeth*, daughter of Mr. Friend Humphrey, of Albany, aged 11 months.

On the 18th instant, *Ann Maria*, youngest daughter of Mr. Charles Munn, of New-York, aged 22 months.

On the 21st inst. Mrs. *Lydia Frisbie*, wife of Mr. Noah Frisbie, aged 52 years. Mrs. *Sophronia Wright*, aged 29 years. An infant child of Mr. Nicholas Halleck.

On the 22d inst. *Helen H.* only daughter of Rev. S. C. Aikin, aged 13 months.

In New-York, on the 10th inst. Major-Gen. *Jonas Mapes*, aged 60.

In South-Berwick, Maine, on the 1st instant, Hon. *William Burleigh*, one of the members of Congress from that state, aged 41.

At Covert, on the 24th ult. of the small pox, *Jesse Hand*, aged 24 years. This young man was literally "steamed" out of the world, by one of those pests of society, ycleped *patent steam doctors*, by the name of Hopkins. It is to be hoped that the repeated instances of sudden death, caused by steam in the hands of such ignorant pretenders, will be a warning to community against their vile impositions.

In England, on the 8th May, the Rev. *Leigh Richmond*, A. M. of Trinity College, Cambridge, rector of Turvey, Bedfordshire, & chaplain to his late royal highness the Duke of Kent. Mr. Richmond's name is familiar in the records of beneficence, and as the writer of several religious tracts.

GROCERIES.

Parker & Hastings,

No. 90, *Genesee-Street*,

ARE just receiving a general assortment of GROCERIES, selected particularly for retailing—Consisting of Old Hyson, Young Hyson, Hyson Skin, Powchong, Souchong and Bohea TEAS—St. Croix, Muscovado and New-Orleans Brown SUGAR—Loaf and Lump Do. White Havana Do.—Old Java, Havana and Green COFFEE—Chocolate, Pepper, Spice, Ginger, Nutmegs, Cloves, Cassia, Starch, Indigo, London Mustard, Rice, Maccaboy and Scotch Snuff, Cut and Plug Tobacco, Spanish and American Segars, Box and Keg Raisins, Almonds, Pea Nuts, Madeira Nuts, Brazil Nuts, Filberts, Lead, Shot, Bar and Shaving Soap, Demijohns, Jugs, Junk Bottles, Herring, Codfish, Shad, Mackerel, Lamp Oil, Molasses—Claret, Champaigne, Old L. P. Teneriffe, Port, L. P. Teneriffe, Sicily, Maderia, Lisbon, Old Particular, Canary and Malaga WINES—London Porter, in quart and pint bottles, &c. &c.

Families and individuals, wishing to supply themselves with choice articles in the grocery line, are invited to call.

Utica, July 24, 1827. 30w4

Blue Coffee Cups & Saucers,

White Earthen Ware,

And Cut Glass Preserve Jars,

FOR sale at the Cut Glass & China Warehouse and Rooms of

FIELD & CLARK.

Utica, July 23, 1827. 30w3

"WHITE FRONT,"

"GREEN DOOR & BRASS KNOCKER,"

No. 62, *Genesee-Street*,

Shearman & Thomson,

WHOLESALE OR RETAIL—Are this day receiving rich Fancy silks, Gauze and Barrege Handkerchiefs, rich Gauze Ribbons, white Straw and Drab Gros de Naples, Plain black and coloured do. do., Italian Lustrings, Sinchews and Sarsnetts, (another case, each splendid), Canton Camblets and Souchong Pongees, 150 rich Bob't Veils, 5 cases LEGHORN HATS, with and without extra crowns. An addition to their former stock of CARPETINGS, of the latest and most approved patterns, which makes their assortment the largest ever offered in this village.

☞ *N. B.*—A discount of 6 per cent made to the Clergy.

Utica, July 17, 1827. 29tf

DENTISTRY.

THE Subscribers would inform the ladies and gentlemen of Utica and the surrounding country, that in consequence of having more applications in the line of their business, as *dentists*, than they can conveniently attend to during the hot season, they have engaged Dr N. E. HALL, *a first rate dentist*, for a few months, who will repair old teeth, or make and set new ones, in the best style and on the most reasonable terms.—Specimens of Dr. Hall's professional talents can be seen in this village, by those who wish to avail themselves of the advantage of his skill. His room will be in the dwelling-house of Dr. Burge, Whitesboro'-street, directly opposite the Utica Bank. He will commence on the 18th inst.

A WORD OF ADVICE.

Those who neglected the "price put in their hands to obtain" good teeth, while Dr. Gidney was in Utica, will have the rare privilege of retrieving a lost advantage by seasonably calling on Dr. Hall. GOODSELL & BURGE.

Utica, July 16, 1827. 29tf

LYMAN & KELLOGG.

S. LYMAN, & AARON KELLOGG, of Clinton, having formed a connection in business, under the above firm, at No. 34, Genesee-street, have on hand a general assortment of

English, French, India, & American

DRY GOODS,

and a good assortment of DRY GROCERIES; all of which they will sell as low as they can afford, and less if they are obliged to.

ALSO, a small quantity of *Window Glass*.

Utica, July 9, 1827. 28tf

Dr. Chambers' Medicine.

HASTINGS & TRACY have been appointed agents for the sale of Dr. Chambers' Medicine for the Cure of Intemperance. They have just received a quantity of the Medicine, which will be sold at the same price for which it can be obtained of Dr. C. himself. The many cases of cure which have been effected by this Medicine, cannot fail to recommend it to the public attention.

Utica, July 3, 1827.

SCYTHE STONES.

20 BOXES of Norway and Greenwich (Mass.) SCYTHE STONES, of superior quality and shape, for sale by the Subscribers. T. B. SEGUR & CO.

Utica, July 2, 1827. 27w4

MANUFACTURING.

THE Subscribers having entered into partnership, beg leave to inform their Friends and the Public, that they will manufacture WOOL on Shares or for Cash, or exchange Satinetts for Wool, at the Woollen Factory, TRENTON.

ALSO, Wool Carding and Cloth Dressing done for customers, and most kinds of produce taken for pay. JOHN HARBOTTLE,

JOHN GRIFFITH.

Trenton, May 18, 1827. 21m3

MADISON COUNTY S. S. UNION.

THE Managers and Friends of the Sabbath School Union of Madison county, are hereby informed that the yearly meeting of the Society will be held at Morrisville, on Wednesday, the 1st day of August, at 1 o'clock, P. M. The secretaries of the different Town Unions are requested to make out their reports, to be read on that occasion; & it is hoped that on that day, particular information will be given, either in writing or verbally, from every town in the county. As it is expected that addresses will be made, interesting intelligence communicated, and important measures adopted for the prosperity of this most important object; it is greatly to be desired that every friend of the Society in the county, may be present.

By order of the Society,

WILLIAM DROWN, *Cor. Sec.*

Hamilton Village, July 10, 1827. tAug1

Poetry and Music.

"KINDLED ONLY AT THE SKIES."

A moral lesson of no ordinary interest may be derived from the following effusion. The author of it, though in the ranks of nobility, surrounded with wealth and luxury, and favoured by the muses beyond his contemporaries, became at length sick of the world; and, like Chesterfield, after he had literally glutted himself with its enjoyments, must needs go out of it, for the maintenance of an existence which should be even tolerable. Were these men *then* prepared to dwell among the saints in light, where they cease not day & night, crying "Holy, holy, holy is the Lord God of Hosts!" No: They had trusted in lying vanities, followed hard after them, and given up the pursuit in despair. They were sick of the world, but not in love of holiness and purity of heart.

LORD BYRON'S LAST POEM.

VERSES ALLUDED TO BY CAPT. MEDWIN AND MR. TRELAWNEY.

MISSOLONGHI, *Jan.* 22, 1824.

On this day I complete my thirty-sixth year.

'Tis time this heart should be unmov'd,
Since others it has ceas'd to move:
Yet, though I cannot be belov'd,
Still let me love.

My days are in the yellow leaf,
The flow'rs and fruits of love are gone;
The worm, the canker and the grief,
Are mine alone.

The fire that in my bosom preys
Is like to some volcanic isle;
No torch is kindled at the blaze—
A funeral pile.

The hopes, the fears, the jealous care,
Th' exalted portion of the pain,
And pow'r of love, I cannot share,
But wear the chain.

But 'tis not here—it is not here,
Such tho'ts should shake my soul—nor now,
Where glory seals the hero's bier,
Or binds his brow.

The sword, the banner and the field,
Glory and Greece around us see;
The Spartan borne upon his shield,
Was not more free.

Awake! not Greece—she is awake!
Awake, my spirit—think through whom
My life blood tastes its parent lake;
And then strike home!

I tread reviving passions down,
Unworthy manhood! Unto thee,
Indiff'rent should the smile or frown
Of beauty be.

If thou regret thy youth, why live?
The land of honourable death
Is here—up to the field, and give
Away thy breath!

Seek out—*less often sought than found*,
A soldier's grave, for thee the best;
Then look around, and choose thy ground;
And take thy rest!

Absence of Mind.—The following notice of the affairs of the late musician, Beethoven, appears in one of the New-York papers:

On an investigation of the affairs of Beethoven, the celebrated musician, who died recently in great distress in Vienna, it was found that he owned stock in the bank of Vienna, of the value of 1000 pounds sterling. Understanding that he was in want of the common necessaries of life, the Philharmonic Society of London forwarded him 100 pounds, which reached Vienna too late to be of any service to the sufferer. Those who were best acquainted with the man, and who knew his habitual neglect of money matters, are of opinion that his property in the bank of Vienna "*entirely escaped his recollection.*"

Such forgetfulness as this seems almost incredible to us in this country, who make it a constant business to "mend ourselves" in money matters; yet it is not without many a parallel in Europe, especially among the cultivators of the fine arts. Mozart was an instance. A long time previous to his death, he became so absorbed in the enchantments of music—so exclusively occupied with the visions of his own imaginative creation, as in the common affairs of life to be wholly incapable of self-direction. The entire management of the family devolved on the wife, who was both competent and kind; and who found no member of it, perhaps, more entirely dependent on her watchful care than the one who, under ordinary circumstances, should himself have taken the direction.

The poets furnish innumerable instances of a similar nature, with the exception that they seldom had any one to manage for them. Their affairs generally went to ruin. The poverty of the poets has been proverbial. The present age, it is true, furnishes some pretty strong exceptions to this remark; but the reason probably is, that the living poets are writing for their cotemporaries and not for posterity—a circumstance which requires less genius and labour than formerly, and less exclusive devotion to the visitations of the muse.

Prose writing in its higher branches—painting, sculpture, and architecture, when passionately and incessantly pursued, have had a similar tendency to unfit the mind for other occupations. Even the cultivation of metaphysics, mathematics, philosophy, and jurisprudence, have been known to have a similar tendency. Sir Isaac Newton at one time forgot that he had not dined; and at another took a lady's *finger* for *a tobacco-stopper*. Dr. Campbell, the surveyor, of Great-Britain, once deliberately purchased one of his own pamphlets, as if it had been the ingenious production of a stranger. Another distinguished character forgot his wedding-day, and thus lost his intended bride. Our own country has furnished a character equally remarkable in the person of the late lamented Reeves. His fits of absence led generally to whimsical rather than to disastrous consequences; yet on one occasion, we are told, he lost a very important cause in court by unconsciously supplying with his papers the absent bung of a vinegar barrel, just as he was leaving his house for the place of trial.

But not to be tedious—the *exclusive and entire devotion of any man to a single earthly object of pursuit*, necessarily leads sooner or later to disastrous consequences. The whole history of the world proves this position to be true. Let those who are forming characters for both worlds remember it—especially those who

——"feast on sound, and live on song."

Miscellaneous.

From the New-York Observer.

ATTENDANCE ON PUBLIC WORSHIP.

A London clergyman, in a work recently published, estimates the number of christian churches and chapels of all denominations in that city at 400. The average attendance at each place he supposes is 750 every Sabbath, making only 300,000 attendants upon public worship in that city, or one-fourth part of the whole population. In view of this result and of the progress of crime and irreligion connected with it, he observes:—

"Such a mine of heathenism under the very meridian, as it is supposed, of christian illumination, and accumulated around the very centre and heart of British prosperity, liberty and civilization, cannot be contemplated without terror by any real friend of our established government; and it is surely sufficient to awaken the anxious attention of every true patriot, every enlightened statesman, and every intelligent and faithful Christian!"

If such remarks are made by British Christians in view of the heathenism of their metropolis, what feelings ought to be excited in the bosoms of Christians in this country, when they look at the *London of America*. We should rejoice to learn that on an average, *even one-fourth part of the inhabitants of New-York were in the habit of regularly attending public worship*. Instead of 50,000 or one-fourth, we do not believe that on an average even 40,000 can be found within the walls of our churches on the Sabbath. When Christians remember that from its intimate relations with the rest of the country, the influence of this city, whether good or bad, is powerfully felt in every village of our land, we trust they will not forget to pray for us.

FEMALE HEROISM.

Kapiolani, a female chief, of the highest rank, in the Sandwich Islands, has recently embraced christianity; and desirous of propagating it, and of undeceiving the natives as to their false gods, she resolved to climb the mountain, (a volcanic mountain, with a crater of prodigious extent), descend into the crater, and by thus braving the volcanic deities in their very homes, (the prevailing belief was, that the gods of the islands resided in these fires), convince the inhabitants of the islands that God is God alone, and that the false subordinate deities existed only in the fancies of their weak adorers. Thus determined, and accompanied by a missionary, she, with part of her family and a number of her followers, ascended Peli, (the mountain); at the edge of the first precipice that bounds the sunken plain, many of her followers and companions lost courage, and turned back; at the second, the rest earnestly intreated her to desist from her dangerous enterprise, and forbear to tempt the powerful gods of the fires. But she proceeded, and on the very verge of the crater caused the hut we were now sheltered in to be constructed for herself and people. Here she was assailed anew by their intreaties to return home, and their assurances, that if she persisted in violating the houses of the goddess, that she would draw down on herself and those with her, certain destruction! "I will descend into the crater," said she, "and if I do not return safe, then continue to worship Peli; but if I come back unhurt, you must learn to adore God, who created Peli." She accordingly went down the steep and difficult side of the crater, accompanied by a missionary, and by some whom love or duty induced to follow her. Arrived at the bottom, she pushed a stick into the liquid lava, and stirred the ashes of the burning lake. The charm of superstition was at that moment broken.—Those who had expected to see the goddess, armed with flame and sulphurous smoke, burst forth and destroy the daring heroine, who thus braved her in her very sanctuary, were awe-struck when they saw the fire remain innocuous, and the flames roll harmless as though none were present. They acknowledged the greatness of the God of Kapiolani; and from that time few indeed have been the offerings and little the reverence offered to the fires of Peli.—*Voyage to the Sandwich Islands.*

THE SWEDISH SAILOR BOY.

In 1816, a vessel from Stockholm was driven upon the coast of Scotland in a tremendous gale, and became a total wreck, situated so that no human aid could possibly be given to save the crew. In a short time after the vessel struck, she went to pieces. The spectators on shore saw with grief the awful situation of those on board, but could render them no help. All on board perished except one person, who, driven by the waves upon a piece of the wreck, entangled among the ropes fastened to the mast, half-naked and half-drowned, reached the shore, and was disengaged from his heart rending situation by those who were on the beach. As soon as they had rescued him, they observed a small parcel tied round his waist with a handkerchief. Some thought it was his money, others thought it was the ship's papers, and others said it was his watch, &c. The handkerchief was unloosed, and to their surprise and astonishment, it was his bible! a bible given to the lad's father by the "British and Foreign Bible Society." Upon a blank leaf was a prayer written, that the Lord might make the present gift the means of saving his son's soul. Upon another blank leaf was an account how the bible came into the old man's hands, and an expression of that gratitude to the British and Foreign Bible Society, which inspires the heart of every Christian, was written by the old man. The request was, that his son should make it "the man of his counsel," and that he could not allow his son to depart from home without giving him the best pledge of his love, his bible; although that gift deprived the other parts of the family. The bible bore evident marks of having been often read with tears.—*Juvenile Magazine.*

JUVENILE CHARITY.

There are few children who do not, in some way or other, often obtain money, either by their own labor or by presents from their friends. Get them to appropriate a portion of their little store to pious and charitable objects. The ocean is formed by many rivers, each of which is supplied by numerous streams, which again derive their origin from small springs. As small springs are thus the sources of large bodies of water, so the small contributions collected in various ways, are the sources of all the good which is doing in the world by larger amounts. If each of the 230,000 Sunday scholars in the United States were to contribute one cent per week, the amount would be $119,000 a year!

RELIGION.

It possesses and animates the entire man. In the understanding it is knowledge; in the life it is obedience; in the affections charity; in our conversation it is modesty, calmness, gentleness, quietness, candour; in our secular concerns it is uprightness, integrity, generosity. It is the regulation of our desires, the government of our passions, the harmonious union of whatsoever things are true, honest, pure, lovely, and of good report, virtuous and praiseworthy. It is a partaking of the divine nature, a conformity to the image of God's Son, a putting on of the Lord Jesus Christ; or in the still more expressive langnage of the Apostle, it is Christ formed within us.

A CATHOLIC OUTWITTED.

A poor woman in Montreal received a bible from the British agent in that city. A Romish priest, hearing of the circumstance, made a visit, intending to deprive her of the precious gift. He offered her five dollars for the bible—she declined taking it. He then offered her ten, and afterwards fifteen dollars; she still declining, he left her. The next day he returned, and offered her twenty-five dollars. She accepted the offer, and with the money, purchased twenty-five bibles, which she distributed among her destitute neighbours, under such conditions, that the priest could not obtain them.

PUBLIC SPEAKING.

In Greece, an orator was praised for speaking well; in America, generally, he is admired for speaking a long time. "The Governor," we say, "made a speech four hours long!" "The attorney-general spoke six hours and a half!" Now, the longest of Demosthenes' speeches may be read in fifty minutes, and the most diffuse of Cicero's in an hour. If it were a proper subject of ridicule, we might say, that the best treatise on rhetoric that could be recommended in this age of words, would be one which should instruct our orators how "to hold their tongues;" such a one as was written by Cleanthes of Athens, and mentioned by Cicero.—*Am. Q. Rev.*

SHERIDAN,

Who was so fond of exercising his wit upon others, occasionally met with retorts of equal pungency. The author of the following, (Horne Tooke), Mr. S. never forgot nor forgave. It is best to relate it in Mr. T.'s own words: "Shortly after I had published my two pairs of portraits of two fathers and two sons—those of Earl Chatham and Mr. Pitt, of Lord Holland and Mr. Fox, I met Sheridan, who said with a saucy, satirical air, "So, sir, you are the reverend gentleman, I am told, who sometimes amuses himself in drawing portraits." "Yes, sir, I replied, I am that gentleman; and if you will do me the favour of sitting to me for yours, I promise you that I will take it so faithfully, that even you yourself shall shudder at it!"

SOWING CHAFF.

The following is one of the transatlantic processes of agriculture, perhaps, which is adapted to an American climate and soil:

In some of the villages in Kent, (Eng.) when a man is known to have beaten his wife, it is usual to strew chaff before his door; then the joke runs through town, that such a man was threshing last night, as the chaff was seen in front of his house. Such notoriety is said to be a more wholesome restraint on bad husbands, than any legal enactments.

In boring for water in New-Jersey, at the depth of 185 1-2 feet, the contents of the auger indicated marine shells, wood petrifactions, &c. The whole distance was marked with similar appearances, strata of clays, quick sands, and wood and shells—the sand only furnishing water. We believe a great part of the Jersey is distinguished by similar strata.—*Phil. Gaz.*

ANAGRAMS.

An anagram is a dissolution of any word or sentence into its elements, and then making some other word or sentence from it, applicable to the persons or things named in such original word or sentence. Some ingenious anagrammatist, who might have been better employed, has furnished the following among others: Astronomers—*moon starers.* Gallantries—*great sins.* Lawyers—*sly ware.* Misanthrope—*spare him not.* Old England—*golden land.* Punishment—*nine thumps.* Revolution—*to love ruin.* Telegraphs—*great helps.* Presbyterian—*best in prayer.* Horatio Nelson—*honor est Nilo*—honor is from the Nile.

DEAFNESS.

It is observable, that deaf persons, and several others thick of hearing, hear better and more easily, if a loud noise be raised at the time when you speak to them, which is owing, no doubt, to the greater tension of the ear drum on such occasions. Dr. Willis mentions a deaf woman, who if a drum were beat in the room, could hear any thing very clearly; so that her husband hired a drummer for a servant, that by his means he might hold conversation with his wife. The same author mentions another, who, living near a steeple, could always hear very well, if there was a ringing of three or four bells.—*Chambers' Dictionary.*

I once heard a gentleman make a very witty reply to one who asserted that he did not believe there was a truly honest man in the whole world: "Sir," said he, "it is quite impossible that any one man should know all the world, but it is quite possible that some one man *may know himself.*"

An aged mendicant asked charity of a profligate young man, who said to him—"Father, your condition is truly miserable, if there is not another world." "True," answered the beggar, "but what is thy condition, if there is!"

APOPHTHEGMS.

In cases of doubtful morality, it is usual to say—Is there any harm in doing this? This question may sometimes be answered by asking ourselves another—Is there any harm in letting it alone?

Man would not only be unhappy, but a rude unfinished creature, were he conversant with none but those of his own sex.

One of the causes of our delight in any thing that is great, may be this—The supreme author of our being has so formed the soul of man, that nothing but himself can be its last, adequate, and proper happiness.—*Addison.*

It is a certain sign of an ill heart to be inclined to defamation.

"Have you ever remarked that people who live the most by themselves, reflect the most upon others; and that he who lives surrounded by the million, never thinks of any but the one individual—himself.

Make your calling sure, and your election is sure.

The heart at ease, or but lightly afflicted, may rise to God through his works; but in seasons of severe affliction, our best approach is by his word.

NEW GOODS.

NO. 106.

Parmele & Brayton,

HAVE just received an elegant Assortment of seasonable DRY GOODS.

Utica, April 10, 1827. 15

High School for Boys.

THIS School will be opened on the first Wednesday in September next. The site selected for the School is 3-4 of a mile east of Utica. It will be conducted on philosophical principles, reference being constantly had to the nature of the juvenile mind; and efforts will be made to develope its powers in their natural order, and to preserve them in their relative strength. Pupils will be admitted between the ages of seven and thirteen; and not more than fifteen pupils will be assigned to one teacher. Believing that the instructions contained in the Bible are eminently conducive to the formation of moral character, daily lessons will be read from it, and familiar lectures delivered thereon. The course of studies will embrace Orthography, Reading, Writing, English Grammar, Geography, Rhetoric, Mathematics, Natural and Civil History, Natural Philosophy, Chemistry, Botany, Mineralogy, Vocal Music, Latin, Greek, German, French and Spanish. Regular and systematic exercises will be taken in the gymnasium; and instruction and recreation will occasionally be blended in mineralogical and botanical excursions. The government of the scholars will be supervisory and parental; and the pupils will never be allowed to leave the premises, unless accompanied by an officer of instruction. There will be one vacation in the year, commencing the last Wednesday in June, and ending the first Wednesday in September.

In some cases boys may be received whose ages do not exceed fifteen years, if satisfactory testimony is furnished of their having sustained an unsullied moral character. The number of pupils for five years will not be allowed to exceed eighty.

The whole expence, including board, tuition, fuel, light, and washing and mending linen, will be $200 per annum, one quarter of which will be required in advance. Each pupil to furnish his own bed and bedding.

Those who wish for further information in relation to this School, are referred to the Rev. S. C. Aikin, J. H. Lothrop, Esq. Abraham Varick, Esq. Hon. H. Seymour, Utica: Rev. H. Davis, D. D. President H. College: Rev. Mr. Brown, Cazenovia: Rev. E. Nott, D. D. President U. College: Rev. J. Chester, D. D. Albany: Rev. T. McAuley, D. D. New-York: Hon. J. W. Taylor, Ballston Spa.

Letters may be addressed to the Rev. S. C. Aikin, till the first of August; after that to the subscriber, at Utica.

CHARLES BARTLETT.

Utica, May 29, 1827. 23tf

NEW GOODS.

No. 36, Genesee Street.

THE subscriber is now receiving a general assortment of Dry Goods, suitable for the season; also 50 crates Crockery and Glass Ware with a few chests Tea, and a few barrels Brown Sugar, Molasses, &c. &c. which he offers for sale on reasonable terms at wholesale or retail. A small share of public patronage will be thankfully received.

OREN CLARK.

Utica, 13th September, 1826. 79tf

New Goods again.

H. COOPER & Co. have this morning received from New-York, a large and splendid assortment of

Fashionable Goods,

which they respectfully invite the public to examine.

Utica, June 18, 1827. 25tf

WINES & TEAS.

2 CASKS superior Port Wine,
1 " Old Madeira, do
1 " Sicily do
1 case Champaign, do
20 boxes Claret do

Hyson, Young Hyson, Hyson Skin and Black TEA, DRUGS & MEDICINE, Dye Woods, and Dyestuff, together with a general supply of GROCERIES. A. HITCHCOCK.

Utica, June 23. 83 Genesee Street.

Draper's & Tailor's Notice.

THIS MANCHESTER has taken into copartnership, ABM. B. WILLIAMS, WM. KENT, and ROBERT S. LATIMORE. The business hereafter will be conducted under the firm of *O. MANCHESTER & Co.* at the old stand, No. 52, Genesee-street.

Utica, Jan. 1, 1827. 1

Drugs, Medicines, &c.

M. HITCHCOCK, has constantly on hand, a large assortment of Drugs and Medicine, Dye Wood and Dye Stuff, Paints and Oil, Liquors and Groceries; Wholesale and Retail.

February 3, 1827. 3tf

Consumptions, Coughs, &c.

Butler's Indian Specific.

FOR the cure of colds, coughs, consumptions, spitting of blood, asthmas, and all diseases of the breast and lungs.

There is perhaps no medical observation better established, none more generally confirmed by the experience of the best Physicians of all ages and countries, and none of more importance to the human family, than the fact, that many of the most difficult and incurable consumptions originate in neglected colds. In a climate so variable as ours, where the changes of the weather are frequently sudden and unexpected. it requires more care and attention to guard against this dangerous enemy of life, than most people imagine, or are able and willing to bestow. The bills of mortality exhibit the melancholy fact, that the proportion of deaths by this disease may be considered as about five to one. Inasmuch then, as this fatal disease bids defiance to the skill of the most learned physicians, it is a gratification to the proprietor that he is enabled to offer to those afflicted with it, a goodly prospect of relief, (if taken in time), in that highly valuable remedy, the Vegetable *Indian Specific*. The Indians are happy in their knowledge of medical plants; governed wholly by experience, they are certain as to their effect, and it is said by an author of great character, that a true consumption is a disease never known among them.

The celebrated Dr. Cullen has taught us that our first attention should be employed in watching the approach of the disease, and prevent its proceeding to an incurable state; and in persons of a consumptive habit, especially those born of consumptive parents, the slightest symptoms of an approaching consumption at the consumptive period of life, ought carefully to be attended to.

This specific is obtained by extractions from herbs, roots, flowers, plants, &c. when in perfection. In consequence of a happy combination of the most valuable herbs, &c. it becomes a balsam of superior value. It heals the injured parts, opens the pores, and composes the disturbed nerves after the manner of an anodyne; consequently the obstruction of the chest and the lungs, which constitute this disease, particularly need its use. It promotes expectoration which is constantly called for, & whilst it cleanses and heals, it also gives strength to the tender lungs. In this manner it removes the hectic fever, improves digestion, gives strength to the nerves, repairs the appetite, and improves the spirits. This specific is mild, pleasant to the taste, and may always be given in safety. It is found particularly useful in hypochondrical, nervous and hysterical diseases. Each bill contains detailed accounts of this disease in all its different stages, and will be accompanied with the signature of the proprietor in *Red Ink*. It is offered for sale in Utica, by

WARNER & HARVEY, (only.)

A New and Sovereign CURE for the

SALT RHEUM.

(*WARRANTED.*)

THIS most inveterate of all diseases can find a remedy at J. WILLIAMS & Co. Utica. For assurance of the fact, those afflicted with the disease will please call at the Chequered Store, No. 82, Genesee-street, where the most satisfactory reference will be given. Price 50 cents per box. The following has been cheerfully given, to prove the efficacy of the article:

We, the subscribers, conceive it a duty we owe to all who are afflicted with the Salt Rheum to say, that we have made a fair trial of the Liniment offered by J. Williams & Co. and we are satisfied that it is a certain and effectual CURE for that disease. S. W. HIGGINS, ELISHA WELLS.

Feb. 27, 1827. 9m6

NOTICE.

FOR the accommodation of those who wish to loan money for short periods, I will receive money in deposit at my Lottery and Exchange Office, No. 53, Genesee street, and allow interest at the rate of five percent per annum, for all sums that remain in my hands one month or more, giving the persons so depositing, liberty to draw their money at any time at sight. It is understood, however, that if the money is drawn out within one month, no interest will be allowed. WILLIAM CLARKE.

Utica, April 11, 1826 9tf3

TERMS OF THE FOURTH VOLUME OF THE WESTERN RECORDER.

I. The WESTERN RECORDER will be issued on Tuesday of each week.

II. The price to Subscribers will be Two Dollars and Fifty Cents, if paid after the expiration of three months from the time of subscribing; or Two Dollars, if paid in advance, or within the first three months.

III. To persons becoming responsible for ten copies or more, a reasonable discount will be allowed.

IV. No subscription will be received for a less term than one year; and as the price is now reduced to the lowest possible state, the publishers will be under the necessity of adhering strictly to the above terms.

☞ The postage must be paid on all communications addressed to the Editor or Publishers.